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The Wallons CONSISTORY, AND EXCOMMUNICATION.

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THE EPISTLE DEDICATORIE.

IT will ſeeme all together monſterous and unheard of, that a poore woman of a low condition, ſhee being alſo a ſtranger ſhould dare preſent a petition unto your worſhips the Illuſtrous and renowned Magiſtrats and Governours of this Citty, but having underſtood the Pious and Charitable Anſwers which have beene given unto thoſe that have addreſſed themſelves unto your worſhips and how ready alwaies you are to adminiſter Iuſtice with Iudgment, have taken upon mee bouldneſſe to do it, alſo knowing that great Monnarchs among which wee reade of an Emperour being on Horſbacke ready to goe to warres allighted from his horſe to heare the complaint of a poore woman the which wee reade of in a booke called Dorte of Marcus Aurelius Chapter 47. This Emperour although he were a Pagan being neere his death called his Sonne unto him admoniſhing him unto ſpeedy Iuſtice towards all, eſpetially unto women, recommending unto him the cauſe of a poore woman a widdow named Druſia which had a great ſuit againſt one of the ſenat, by reaſon that at the laſt diſtrations her huſband was baniſhed, I have great pitty of her ſaid he unto his Sonne, for there are three months paſt ſince ſhe preſented unto me her petition, but by reaſon of my great affaires for warre I could not declare her Iuſtice, and now right worſhipfull ſeeing that by the

will of God theiſe mournefull and unnaturall warres are neere to an end I hope your worſhips will be pleaſed to vouchſafe ſo much time as to conſider my juſt cauſe for it is againſt a ſenat or conſiſtory and this buiſſineſſe is upon the cauſe of the baniſhment of my ſpouſe, I ſay ſpiritualli neverthelesſe their power cannot reach further then the ſigne, but in regard of the thing ſignified this ſpouſe is entered by faith into my heart, Epheſians Chapter 3 now my humble petition unto your worſhips, is to deſire your worſhips to grunt unto me, that I may receive the communion among your people to the end I may not be de prived of that viſible ſigne, as by the grace of God, I am not, of the thing ſignified.

Shee moſt humbly prayeth that your worſhips, would excuſe her for her boldnes in preſenting this her moſt humble and obedient petition where by ſheeDemonſtrates the Siniſter proceedings of her elders in their Conſiſtory againſt her.

Jacquemine the wife of M. L. C.

To

To the Right worſhipfull the Magiſtrates of the Citty of Canterbury whoe are lovers of righteous Iudgement and dayly Carefull to execute true Iuſtice, and to all reverend profeſſors of Divinity and true Preachers of the word of God.

Jacquemine the wife of Michaell the Clercq wiſheth all felicitie in this world and perpetuall happines in the world to come.

THe Complaint of a woman hapning unto her as it did unto him which was borne blind in the 9 Chapter of *S. Iohn*, this man being inlightened by Jeſus Chriſt: would not blame him but ſpoke well of him, for which cauſe he was caſt out of the ſinnagogue in the ſame maner this woman aknowledgeth, to have beene blind a long time, I meane of a ſpirituall blindneſſe but after ſhee was Illuminated ſhe could not endure to heare, that Doctrine ill ſpoken of by the which ſhee was inlightened, whereof ſhee adviſed many ſimple folkes, fearing they ſhould be deceiued by falſe and erronious Doctrine, for this

thing ſhee is thereatned to be caſt out of the ſinagogue, which is to ſay excommunicated, therefore ſhee ſheweth the cauſe why they would do her this reproach, and ſets forth divers points, which have beene preached falſely with hope that God will enable her to maintaine them, unto her laſt drop of Blood.

Cantorbury, Anno Dom: 1645.

The Wallons

CONSISTORI,

AND

EXCOMMUNICATION.

One Cannot write too much
Read Engliſh French or Duth,
That to God's Lawes belong,
By learning to be able
And underſtanding Stable,
To follow it in Faith ſtrong.

THE Evangeliſt ; ſhewes us that a woman with great zeale and boldneſſe came into the houſe of Simon where Chriſt was with his Diſciples, *Ioh. 12.c.* and powred out her box of pretions oyntment for the which the Diſciples tooke occaſion to *Mark. 14.c* murmure but our Lord Jeſus although his ſacred body had no need of ſuch unction tooke his ſhare there in and ſaid unto his Diſciples, why trouble yee the woman for *Math: 26.c* ſhee hath wrought a good worke upon me for in that this woman *10.& 12.v.* caſt this oyntment on my body ſhee did it to bury me, now wee that know that our Lord God enlargeth his giftes, to whom he

Luk: 10.*c.* he pleaſeth ? it Lies in his power. And liberty to be ſerved
*v.*21. by a womans meanes or els by a Childe if it be his bleſſed will
Mat: 11.*c.* buth not with that ſort of oyntment, but with a ſpirituall
*v.*25. oyntment, not ſerving for burialls, but ſerving for new borne and renewing the poore Chriſtian which is as yet ignorant among us, one may ſay unto mee, it is a miniſters charge, it is true but every one muſt know that he is bound to endeavour him ſelfe to advance the Glory of God, without regard of ſex age or condition : Our Lord Jeſus Chriſt doth give us that inſtruction at the 7. Chap. of the Goſpell of S. John as is
37.38.*v.* ſaid in the laſt and great day of the feaſt Jeſus ſtood and cried, ſaying if any man thirſt let him come unto me and drink, hee that beleeveth in me as the ſcripture ſaith out of his belly ſhall flow Rivers of living water but this ſpake he of the ſpirit which they that beleeve on him ſhould receive : Can any man excuſe himſelfe can we ſay I beleeve in Chriſt and it is enough, no, this Living water muſt drop from us or els we are not true beleevers in this wee may ſee the charge which our Lord gives unto thoſe which have received gifts from him to ſhare them unto others I ſpeake not heere of thoſe which have charge or governement over the Church, but of the duty of thoſe which are peculiar or private, for touching the governement of the Church, none ought to inſinuate himſelfe therein unleſſe he be called there unto, nor yet ſpeake againſt it, unleſſe it be with a good and ſound judgement, to know if
1. *Chap:* 8. Gods word gives leave at the *Galatians S. Paul*, doth command
vers. us that if hee himſelfe or an Angell from heaven preach any other Goſpell then that which wee have preached unto you, let him be accurſed *S. Paul* ſpeakes not heere of him ſelfe onely but of all the Apoſtles when he ſayth (which we have Preached unto you) having Read, or peruſed what the Apoſtles have written I finde that there is preached among us an other Doctrine by one of our Preachers or Miniſters upon Divers points, but before I come to prove my ſaying. I will produce the example of a woman at the ſecond booke of *Samnel* when the Citty
Chap: 20. Abel was beſieged by *Ioab* a woman of the ſayd Citty de-
19.*vers.* manded of him if he would deſtroy a Mother in Iſrael ſom will wonder that a woman ſpeaketh heere, but ſeeing that it concerneth not onely a mother, but a daughter and a mother together, I call faith and charity ſoe, for the faith is the mother, and charity is the Daughter, but the daughter is oblidged and bound to keepe and entertaine the mother, and this entertainment

tainment cannot be done but by forgetting ones selfe following as Sr John speaketh in his first epistle hereby perceive wee the Charity or Love of the sonne who layd downe his life for us, and wee ought to lay downe our Lives for the bretheren, hereby we see, that it should be distroying the mother and the daughter to cause Charity to begin at ones selfe as one will make us beleeve, this is the first point, yet hath he others that are very dangerous and strange, as when he doth preach that wee must beare with the wicked untill such time that God gives him repentance wholly contrary unto the Doctrine of St *Paul*, who commandeth expresty to put away from among you the wicked person *Corrintians* first epistle, is it not a lamentable thing when he doth preach unto us that God was anger'd against his Sonne, altogether against the section of the 10 Sunday als Sabbath of our Catechisme, if Father had beene anger'd against the Sonne it must follow that the Sonne must have bin a sinner., a doctrine contrary and Erronious against the stay of our faith, our God was anger'd against the charge that his Sonne hath taken upon him to witt, our sinnes, I speake now of the 4 point upon the Natures of our saviour Jesus Christ, he hath preached unto us two natures but not three, and being assembled with the people to examine those which were to answer touching their faith they were warned, to keepe them selves from them which attribute 3 natures unto the Sonne of God (as if it had beene an execrable thing) this happened by reason Another Minister through his greate prudence and knowledge for the safegard and salvation of the people, had made a distinction and difference touching the nature of the soule and that of the body I speake not touching the divinity for I beleeve, there is not such an Athiest among us which would deny it, but I speake of the nature of the dying body, and of the nature of the soule scuffleing and striving without Dying those that will either deny th'one or th'other put them selves in great danger of their salvation, for wee must have had the one and the other to be fully redeemed, he doth preach unto us alsoe that one must confesse all kind of truth altough it should be against ones owne honour upon paine of eternall damnation, yet Gods word doth give us knowledge what kinde of truth wee must confesse, a truth for the advancement of his Glory and the good of our neighbour, alsoe when charity doeth require it, but there is such truth that would be hurtfull if it weare knowne, and also the word of God doth forbid it this commeth neere the Oricullar confession, we

Chap: 3. 16.*v.*

Chap: 5. 13.*verse.*

Isaih: 53. *c.v.*4.

have underſtood in one of his prayers that our ſinnes do offend
Chap: 12. *25. verſe,* God but they do not endanger the king, againſt which wee read in the firſt booke of *Samuel* the Prophet warneth the people ſaying but if ye ſhall ſtill doe wickedly yee ſhall be couſumed both ye and your king, I will yet ſet downe a thing, which unto my
Chap: 1. *21. verſe.* thinking is blaſphemy in ſaying that God is a Robber, Job uſeth an other manner of ſpeaking, in ſaying the Lord gave and the Lord hath taken away bleſſed be the name of the Lord, in the
Chap. 22. *23. verſe.* *Proverbes* the wiſe doth ſhew us that he that robbeth the poore & afflicted the Lord wil pleade their cauſe and will ſpoile the ſoule of thoſe that ſpoile them, by which words he doth give us to underſtand that the wicked ſhall not remaine unpuniſhed, and as ſuch meaſure with he meaſureth he ſhall be likeaswiſe meaſured with, but ſhall our God be called a Robber therefore, hath hee not at his command, both the Robber and their Robberry, without being called by that name a fearefull thing to underſtand theſe are the poiuts which I have put forth to the end one ſhould not miſtake ownes ſelfe ſoe I will end and returne to my beginning which is unto the good deed of the woman becauſe it
Mark: 14. *v. v.* 10. derived from thence that Judas tooke occaſion to commit his abominable deed if on theſe dayes a woman ſhould commit or doe a good deed it ſhould not be the cauſe that Chriſt ſhould be betrayed, for he is no more ſubject unto ſuch treaſon neither could that miſerable Judas do it for hee is in his place, it ſhould be the woman then, that ſhould beare the puniſhment, but what ſhould be that puniſhment, even the privation of the Sacrament and afterward excommunication, but all this is not hurtfull unto the faithfull ſoule, the corporall hand will find ſom hindrance therein, but I will ſay with an Auncient Father, wherefore makeſt thou thy teeth and mouth ready, beleeve onely and thou ſhalt eat Chriſt, it ſhall be the faith then, which ſhall benifite her ſelfe therein, I ſay that poore faith although weake and feeble being ſuſtained by the ſpirit of fortification will be ready for this action, ſhee wil keepe her 2 hands cleane the one to receive Chriſt unto her and the other to give her ſelfe unto him thoſe two hands will have as much freedome as that which did write upon the wall, I have heere written what I have ſaid if one doeth ſay more they are falſe accuſations but one muſt have patience, to theſe things is the faithfull Chriſtian bound, theſe things have bin done unto the greene wood what will be done unto the dry, thoſe that doe Read this, I intreate them to excuſe mee untill the time

of

of my Excommunication of the which I am threatned and then I wil write more if my God doth permit.

What I have written is not to diſhnour the holly Miniſteri to whom I am bound in dutyfull reſpect and obedience but I ſay that the word of God doeth command us not to hearken unto the Embaſſadour that publiſheth not the meſſage that his King hath enioyned him.

By me the Wife of

MICHAEL le CLERCQ.

The Wallons

CONSISTORIE

and their

SUSPENTION.

CONsidering that my opreſſions and greevances do increaſe from day to day by the furie of thoſe that have taken me in hatred without a cauſe, I would not faile of my promiſe, becauſe a while agoe I had given to underſtand the occaſion of my troubles with promiſe to write more at the continuation of them, but it ſeemeth unto ſom, that what is written by a woman ſhould not be of any value nor credit, becauſe the Apoſtle in his Epiſtle to the *Corinth*: the 14 Chapter doeth not permit the woman to ſpeake in the church, the ſame Apoſtle in his Epiſtle to Titus, the ſecond Chapter doeth command the Aged woman to give inſtructions, ſhall wee find heere any contradiction (no) the holy Ghoſt doth not contredict himſelfe, he will have the Aged woman to teach, the Apoſtle by this word Aged doth not meane the woman ſhall have any charg or office in the Church (no) but we muſt underſtand it is for the age or judgement now being I am comming neere the age our poore nature can come unto, I hope that God will give me the grace to follow that command as neere as I can poſſible, but one wil aſtke me in what manner I could do it finding my ſelfe in ſuch Ignominie and reproach I will make it appeare in manner of complaint and lamentation in the ſecond *Chapt:* of *Salomons* Song the ſpouſe commandeth to take the foxes that ſpoile the vines there is a Kind of foxes which are in woods, but they have fower feete, t'is not of thoſe that the ſpouſe complaineth, but ſhe ſpeakes of thoſe that ſpoile the vines to the end it ſhould beare noe good grapes, but even wylde grapes what ſhall whe doe in this extremitie

wee muſt have our recourſe and refuge unto the true vine dreſſer
Mat.12. v.8. as it is ſpoken in *S. Iohn* the 15 Chapter, or els unto the true Heire who hath beene dryven out heere tofore by ſuch kind of foxes, to the end they might ſpoile the vine at their pleaſure, now to give more plainely to underſtand the occaſion of my lamentation I will bring the complaint of that ſpouſe in *Solomons* ſong the 5 Chapter ſhee being in great miſery to find out him whom her heart did lone, I ſought him but I could not find him the watch from me they ſmote me and wounded me and tooke away my vaile from me (ſhee ſayes heere the watch) there is much to be conſidered here, this ſpouſe being called by the name of a woman, in the revelation of *S. Iohn* the 12 Chapter ſhee is perſecuted by the Dragon, but that is not ſtrange, as alſo ſo many Martirs, and likewiſe women and maydes that God hath given them ſtrength and grace to ſuffer for his name, but this was done by the Babylonians by the watch, thoſe that ought to conducted her in the have ſeeking out of her ſpouſe, was this woman found in any evill action, in ſeeking for her whoredome or in any other wicked or ſcandallons worke, no, but this doeth bring us unto the conſideration of theiſe preſent times, and well to underſtand the conformitie thereof, we muſt call thoſe watch, by the name of watching aliter overſeers then wee ſhall heare Chriſt ſpeake in *S. Mathew* the 10 Chapter and in the Goſpell of *S. Marke* the 13 Chapter ſpeaking unto his Diſciples and unto all true Chriſtians in their name yee ſhall be brought and delivered to their Conſiſtory and they will ſcourge you in their ſinagogues and yee ſhall be hated of all for my name ſake, but our Lord and ſaviour doeth ſay this to give us to underſtand that it ſhall not onely be the Turkes Pagans or Idolateres that ſhall torment the true Chriſtian, but alſoe they which are called by the name of Conſiſtory the furie of which folkes is yet greater for having underſtood the rebellion and diſobidience of any childe, againſt Father and Mother, they lay hold at the ſame Juſtant of that occaſion they runne they trot to have witneſſes or accuſations either true or falcſe it is all one unto them, ſoe they may have them, o that it weare good for thoſe children if they have received any benifite or money to carry it back againe with teares then ſhould wee hope a better converſion of life the which I have Deſired a long time this now enough ſpoken of that corruption for they are capable to melt our hearts with the aboundance of teares in regard they are entered unto the holly place, now we will returne unto the ſpouſe, do you thinke my friends

friends ſhee hath found him out whom her ſoule loved, in this equipage and caſe being beataen wounded and her vaile taken away, ye ſhee hath found him it is heere that lyeth our comfort and conſolation, for all Chriſtians may ſay the ſame chiefely thoſe which are perſecuted for righteouſneſſe ſake, unto this preſent we have ſpoken but of the croſſes and tribulation of beating and wounding but whats all that, ſeeing the holy Ghoſt calles it a light affliction at the 8 Chapter of *S. Paul* in his Epiſtle to the *Romans*, who ſhall ſeparate us from the love of Chriſt, ſhall tribulation or diſtreſſe, or perſecution, or famine, or nakedneſſe, or perill, or ſword, as it is written, for thy ſake wee are Killed all the day Long, wee are accounted as ſheepe for the ſlanghter nay in all theiſe thinges wee are more then conquerours through him that loved us will this ſeeme unproper to ſpeake in this kind perſecution for among us they do not perſecute unto death, but it is more dangerous and cloſely caried, one doeth not cloſe the eyes of thoſe that weare borne blind, but one will blind them ſpiritually, in caſting them out of the ſinagogue, they will not cut of the eares, but they will ſtop thoſe that are fitteſt to heare, you ſhall not be excommunicated becauſe you are a Calviniſt or Proteſtant but you ſhall be ſuſpended by reaſon you will maintaine the truth, one ſhall not Barre your mouth, but you ſhall be forbidden to ſpeaked if your ſpeech tend to edification, you ſhall not be ſubject unto ceremonyes, but it may be they will cauſe you to worſhip an Idol, what I have written untill now, cannot be taken but for a fore warning, in regard of thoſe which ſeemed among us to be the moſt forward, touching the points of true doctrine, now ſeems to ſtand backe feareing ſom rigorous Article, but that Article is contrary unto the Eccleſiaſticall Diſcipline, for the Eccleſiaſticall Diſcipliue is contented with the Key of *S. Peter* but this Article will have the ſword of *S. Paul* never the leſſe *S. Paul* would not uſe it him ſelfe, but he ſayes that it belougeth unto the Magiſtrate, for my part is ſeemeth unto me thoſe folkes have not bin ſo Ill adviſed as to feare ſo much that Article, it is rather that they would ſheuwt hem ſelves peaceable and that it ſeemeth they were called to ſom diſputet, and would not be found there, and wherefore ſhould wee diſpute might theiſe good folkes ſay wee know that our Lord Jeſus Chriſt doeth commaud us that if we bring our gift to the Altar and if wee remember that our Brother hath ought againſt us, wee muſt leave there our gift and firſt be reconſiled to our Brother,

Salomons ſong 6. v. 1.

Mat: c. 16. 8. 19.

Kings c. 13 v. 4.

Mat. 10.5. v.23. Brother; therefore if wee diſpute wee have ought againſt our Brother, and ſo remaine, but I hope that at other times they will ſhew their zeale to maintaine the truth ſome feare had ſezed them, ſeeing the rigor that was uſed towards thoſe which did maintaine it, untill now, I remaine oblidged unto the command of the Apoſtle which I have ſpoken in the beginning to wit, I direct my ſpeach unto women and doe Intreate them not to reject my Inſtruction ſeeing the Apoſtle doeth command me, O women have you never read the 4 Chapter of the Goſpel of *S. Iohn*? I pray you to read it heedfully and you ſhall find a marvellous conſolation from the ſacred mouth of our Lord ſpeaking unto the woman that was a Samaritane and all others that ſhall beleeve in him: you doe not find that the Lord miſuſeth this woman becauſe ſhee tooke pleaſure in his word, but to the contrary he takes occaſion to aſke drinke, of her becauſe he would give unto this woman, the water of life, o good God who would beleeve ſuch a thing of thine owne word ſhould not ſay ſo, that thou ſhould eſt conferre ſo friendly with a woman, a woman that was not of his people, ſhee was of a meane condition for ſhee came to draw water ſhee was a great ſinner, for the Lord ſaid unto her, thou haſt had five huſbands and him whom thou now haſt, is not thy huſband, but above all to be noted, that the Lord ſaid unto her, woman beleeve me, the woman then ought to beleeve ſhee ought then to ſpeake when one will wrong her faith, at the 10 Chapter of the Epiſtle to the Romans the Apoſtle ſaith that one beleeveth of heart unto righteouſneſſe, and with the mouth confeſſion is made unto ſalvation, the woman alſoe ought to write in ſuch an occaſion, It is the practice of a true martyre and alſo of the feminine ſect thoſe pore and weakeſt veſels having bine ſuſtained, and ſtrengthend by him that hath made unto them all that promiſe, that their enemies are often fled all aſhamed and confuſed, O women ſeeing then that at this preſent one will for bid what the Mat. c.25. v.9. word of God doeth command, one will put out our light or lampe let us not ſuffer it, for at the comming of our ſpouſe wee ſhould be without light, let us remember that there is nothing more exalted in the word of God, then the womans faith, for Jeſus Chriſt ſpeaking unto the woman of Canaan, Mat.c.15. v.28. ſaid unto her, O woman great is thy faith be it unto thee even as thou wilt. O what a maruellous thing it is that the Sohne of God ſuffered him ſelfe to be overcome by the faith of a woman for he hath granted her requeſt, wee ought not to

find

find it ſtrange that the Sonne of God loveth ſo much that faith, let us rather Worſhip that infinite love with joy and comfort, let us not be affraid of the greatneſſe of the combats, for the victory ſhall be ſo much the more glorious, let us remember that this combat had his beginning ever ſince the world began, witnes that lamentable ſhipwrack of our firſt Mother, do you know where this Auncient ſerpent made his enterance to begin this warre, he entered in Eden, that place was the celeſtiall Paradis, there was in that place but Juſtice and all hollyneſſe, *Gen:3.2.6.* ſhall wee marvell now that this ſerpent is entered in our Eden that is to ſay in the Ghurch, where there is but ſinne that reighneth, if one will doe you any ſhame it it is becauſe you deſire to live in the feare of God I know one doeth make ſom ſigne as if they would follow the Diſcipline, the ſame they doe among the Scribes and Phariſees that Renouned conſiſtorydid not crucifie Chriſt alone but crucified 2 theeves with him, this hath ſom *Mat.c.2.9.* colour towards the Ill adviſed and brutall world this is the ſubtilty *v.38.* of the Divel, to cauſe more reproach to be done uuto the faithfull they will find out an evill liver cauſing them to have like puniſhment, it is eaſie to know in what forme Sathan made his entrance into the Church it is in a humaine forme according as I have perceived, but the worſt I can perceive is that he will have his Raigne there not onely in a Corner but in the Chaire ſeeing hereſeis are to be eſtabliſhed, it is now more then time that the faithfull ſhould make a crye like unto the crye of the Prophets ſonnes, according as wee read in the fourth Chapter of the ſecond booke of Kings o man of God death is in the Cauldron, but wee muſt ſay o God death is entered in thy Church o my God may not I ſay death ſeeing that by my condemnation I ſhould have deffamed a doctrine, but my writing ſheweth faithfully that I have but onely ſpoken againſt eronious Doctrine, but not againſt the true Doctrine. Never the leſſe it is from thence that my condemnation was drawne, then may I very well ſay death, ſeeing one muſt beleeve in hereſeis to remaine in the Church, for him that doeth beleeve in Hereſies can hope nothing but death, O lamentable thing to underſtand, o if that holy woman hath had ſo much occaſion to lament and crie for the taking of the Arke, and for *1. Sam:4.v* this thing ſhe demanded, where is the Glory, o that we have *19.* at this day a great deale more occaſion to crye O Lord, for thy Glory is goeing into Captivitie O Hanna Mother of *Samuell* *1.Sam:c.1.* wherefore didſt thou weep ſo much to have a Sonne, if thou *v.19.*

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wert in theise present times and that one would hinder thee to be the Mother of the Sonne of Glory weare it not to say, I am descended into the Gulfe, and never the lesse we are brought unto that extreanuty, that Some sayes him selfe at the 3 Chapter of the Gospell of *S. Marke* and at the 12 Chapter of the Gospell of *S. Mathew*, whosoever shall doe the will of my Father the same is my Brother and my Sister, and my Mother to doe thee will of God to be Mother of Christ now all that which is done without faith is sinne, then it must befaith which must worke this conception. Let us then pray the Lord, that he may give us the grace to the end wee may heare that gratious word the which he hath pronounced him selfe unto that poore woman which was Diseased with an issue of Bloud, thy faith hath made the whole.

O that the Mother of Samuel had occasion to Answer mildly unto the high Priest for he spake upon her Person, but here the truth is oppressed, o what greefe it is unto me to heare the gowne spoken of, for I feare that it will be found in this perticular full of sinne: I hope I shall make it appeare in time I pray unto the Lord he may please to be judge and witnes altogether.

By me the Wife of MICHAEL le CLERCQ in my opression.

The Wallons
CONSISTORIE,
AND
EXCOMMUNICATION.

HAveing ſpoken untill now upon their threatnings and upon my condemnation, now it ſhall onely be upon my Excommunication, the firſt newes I heard of was uttered unto me with griefe and dolour, but their deſolation was not for the deed of my cauſe, which they did know to be very juſt, but upon him which hath pronounced that unjuſt condemnation never the leſſe when I underſtood thoſe words proceeding from a heart pierced with griefe, ſaying it is done it is done, and ſeeing their pale colur as perſons ſtrucken by death I was taken with an inward qualme, but outwardly joyfull, umwilling to adde more griefe unto their Infirmitie, but I had alſoe great weakneſſe withim me, in ſomuch that I found my ſelfe like unto that woman which wee read of in the ſecond booke of Kings, the 4 Chapter, This womans hunamite being in agony for the death of her Sonne ſhee ſaid unto the Prophet did I deſire a Sonne of my Lord, did I not ſay doe not deceive me I was in that caſe at that time, it ſeemed unto me that God had deceived me, but the Lord by his mercy did not ſuffer me long thus, for I recovered an other ſhee mate, which is hope of an other woman at the 13 Chapter of the booke of *Iudges* it is Manoahs wife, Mother of Samſon her huſband being frighted ſeeing the Angell to aſcend with the flame, he ſaid we ſhall ſurely die becauſe wee haye ſeene God, his wife ſaid unto him if the Lord weare

pleaſed to kill us he would not have received a burnt offring and a meat offring at our hands neither would he have ſhewed us all theſe things nor would he at this time have told us ſuch things as theſe, ſo having received new hope I have revoked my vicious thoughts and ſubmitted my ſelfe unto the will of God aſſuring my ſelfe that he hath not deceived me, but hath cauſed mee to ſee great things, when he hath received the offrings of my ſoule this makes me remember an other woman. The reaſon I ſhall ſpeake of her is becauſe chaſtety was ſoo much oppreſſed by the elders judges of the people. This woman is Suſanna as wee read it, in her Hiſtory altough it is not Cannonicall yet from thence may be drawne compariſons fit for my cauſe, for they were elders and judges and the People was ſubject to obey them altough theiſe Elders weare very wicked touching this woman. But this muſt be noted that her combate was upon her corporall chaſtety, and my cauſe is for my ſpirituall chaſtety can one ſay where this woman was when ſhee was thus aſſaulted, her Hiſtory tels us ſhee was in her husbands garden, a like place was. I in according as the ſpouſe of our ſoule had commanded me at the 5 Chapter of *Salomons* ſong, come into my Garden my ſiſter my ſpouſe I have gathered my myrrhe with my ſpice, it is moſt certaine that all the time I have bine perſecuted by this kind of folke the which I have ſpoken of by my meditations I did enjoy the pleaſure of that Garden, we will leave now the wrongs done unto women, by reaſon our perticulas hindrauce is light unto us, but the wrong done unto the diſadvantage of the truth, is in ſupportable unto us, yet noe remedy, heere we ſhould have a miraculous work, for the ſalt hath loſt his ſavour, how can wee ſhalt, any body may ſee unleſſe he be quite blind that there is heere a repreſenſation. of what, onr Lord Jeſus Chriſt hath fore told us, in the 24 Chapter of *S. Mathew* when he ſpake that before the great and terrible day of this ſecond comming. The Sunne ſhall be darkened and the Moone ſhall not give her light, and the Starres ſhall fall from heaven, now I pray you tell me, if that Sunne of righteouſneſſe as Malachy calls him in his 4 Chapter, with healing in his wings, could it be more darkned when the truth is taken for an untruth and the untruth for the truth, the Moone canne get light unleſſe it be borrowed from that Sunne, then muſt it be darkened, and touching the Starres, muſt wee not ſay to our great griefe that wee ſee them fall from heaven as wee have ſeene ſom yeares agoe, when our Miniſters with the elders have

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offered our children unto Baal, without the consent of their Father and Mother, and since occasion are carried worse and worse, seeiug they will offer the Fathers and Mothers and this they carry in forme and manner of Inquisition in forbidding them to maintaine the true Gospell, by Excommunications, and it is for that purpose that there are none of Christs Disciples among us, and if there be auy it is as Nicodemus by night or secretly for they thinke there is toomuch danger, it was in the same manner of the crucifying of our Lord Jesus Christ the men were amazed and afrighted but theire were poore woman that followed him weeping aud lamenting, and also at the sepulchre Christ being risen directs his speech unto a woman, for there weare no men to be found. O what an honour is this for us that a woman should be the first messenger of the glorious resurrection of our Lord, they are set by him in such an honorable degree that hee makes them to be has if it were the Apostle of the Apostles, one may say unto me, why should one speake at this time of the death of Christ and of his sepulchre for he is in his glory, it is certaine, but let us see if his truth is not in such a place, O you conductours of this Church it is you which have plaeed a great stone at that sepulchres doore, so that the truth cannot come out, that stone is your Excommunication, and the waight of it, is your tyrannicall act, teare out that Article and cause no more to lament for your poore gouvernment, take againe your Discipline which you have put in oblivion, and it doeth give you power enough, it commands you to open heaven and to shut it againe, by it also may you cast out of your Church the evill livers, and those also which continue in their vices, but yet not those whom God hath given his feare, do not cause the uncircumcised Philistines to rejoyce: do not cause the beast to live againe, for you must know, that such sort of excommunications comes neere unto hers, Remember what happened unto those elders in Susannas just cause, which I have spoken of, comparing the spirituall unto the corpotall, I hope God will give you the grace to looke after these things Amen.

The woman hath written theiſe things chifely becauſe the good Engliſh people thoſe who have the feare of God ſhould not take her to be Excommunicated but if they ſhould happen to ſee her receive the holy Sacrement among them, that they ſhould not ſay unto her as Naomy ſayd unto her Daughter in law, according as wee read, in the firſt Chapter of the booke of Ruth: *My Daughter returne unto thy people the woman would then anſwer humbly in in mildneſſe as* Ruth *did, my People is your People and my God is your God therefore ſend me not unto the People of my nation, for they have forgotten the truth.*

This hath bin done to the great griefe of the Wife of *Michael* le *Clercq*.

FINIS.